

A plaine and cleere

Exposition of the Second

Commandement.

By HENRY IACOB.

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To the Christian Reader.

Dearely beloved in the Lord; It is true that all the holy Scripture is profitable for our instruction: yet it is certain likewise that there are some portions thereof which have a more excellent & principall use then the rest. Also among the chiefe & most worthy parts of the sacred text, verily we finde none of more continuall & necessary use then the Second Commandment in the Decalogue. By the which we stand bound to imbrace all the Instituted holy doctrines, meanes, and ordinances, both inward and outward appointed of God, to bring vs vnto life. And not this alone, but also we stand bound heereby to reject all meanes and ordinances in Religion of Mens meere Will appointed. Which though they pretend to help vs forward to attaine our desyred end, yet indeed they deceave the Soules of all that exercise them, & vnto God himselfe are highly displeasing & dishonorable. These things doth the Second Commandment (though generally, yet) plainly discover. In so much that, if men well knew the true sense & meaning, the just scope & purpose, of the said second Commandment, surely

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there

there would be hope of much more peace & unitie
in matters of Religion, then there is at this day in
the World. In regard whereof it hath ben, and is
my great care, that I also (though the meanest of
Gods servants) may according to my poore talent
further both the edification of my brethren in this
point, & withall the advancement of Gods speciall
glory. For which cause I do heere commend unto
thee (Christian Reader) this Exposition of the
said Commandement; not doubting (by Gods gra-
ce) but it shall helpe thee not a little in the true
knowledge thereof. Try & consider all by the rule
of truth; & the Lord give thee understanding in
all things. Amen.

HENRY IACOB.



A plaine and cleere Exposition of the
2^d. Commandement.

IN this vvhole discourse there are
3. maine matters
to be performed.
First, vve are to
observe, the ve-
ry Words them sel-
ues of the 2^d. Cō-
mādement. Secondly, vve are to set dou-
ne an *Introduction* necessary for the true
vnderstanding of the same. Thirdly,
vve are to deliver the iust and full *Ex-
position* thereof.

I.

The Words of the 2^d. Commandement
taken out of EXOD. 20. 4.

THou shalt not make to thy selfe any graven
image, nor any likenes of things that are in
heaven aboue, neyther that are in the earth be-
neath, nor that are in the Waters under the earth.
Thou shalt not bowe downe to them, nor worship
(or serue) them.

A

The

2. *The Introduction to the true understanding
of the 2^d. Commandement.*

BEfore vve can come to the iust and true vnderstanding of the 2^d. Commandement, for an *Introduction* therunto there are certaine necessary *Rules* to be set dovne and observed; vvhich are 7. in number.

The first Rule.

Rule. 1. **F**irst, it is an error in Divinitie and contrary to sundry places of scripture (asafter vve shall see) to holde as some doe, that the 2. *Tables*, and all the *Ten Commandements* in them specified (vvhich Almighty God^a gave to his people the *Iewes* by the hand of *Moses*) do deliver their doctrine but in an ordinary maner; vvhich is, that no one of them signifieth any more matter then is literally contained in the same, according as other places and parts of Gods vvord commonly do. VVheras it is most certaine, that these 2. *Tables* of the Layv, and every distinct parte or speciall

a Deut.
10. 1, 2.
Ex. 13.

speciall Commandement in them, are
generall Heads or fundamētall grounds
and Principles, vvhcreunto all Du-
ties either tovwards God or man, are
truly referred, and vvhcreon all the
Scriptures besides do depend. VVhich
cannot possibly be true, if all & eve-
ry one of these 10. Commandements
do signifie noe more then is literally
contained in them. For it cannot be
then, that all other our Duties, and all
places of Scripture besides, should have
a true relation to, and proper depen-
dāce on some one of these 10. VVhich
nevertheles vvill after vvards (by sun-
dry places of Gods vvord it selfe) appea-
re to be most certainly true, as I have
sayd.

VVherfore the generality of every
one of these ten Commandements
I vvill first lay open, shewing hovv
it may be so in every particular of
them: Secondly I vvil prove by neces-
sary Arguments that (by the intent and
purpose of God that gave them) it is so,
and must be so; namely that euery
one of the ten Commandements is

Such a generall Head and fundamentall ground as is before signified.

1. How
the 10.
command-
ments
may be
generall
Heads of
all Duties.

Concerning the first poynt, some do think that the foresaid Generall Head is expressly set dovvne in certaine of these 10. Commandements; as in the 1st. and 3^d. and 4th. & 10th. but in the rest, & namely in the 2^d. (vvhereof nowv vve intreate) they think that not the vvhole Generall, but only some chiefe particular is mentioned vvhere (by the figure *Synecdoche*) a parte is set for the vvhole. This opinion if it vvere true, hurteth our endeavour and purpose nothing at all; but it ratifieth and confirmeth the same. For thus still it remayneth, that the 2^d. Commandement (vvith the rest not excepted agaynst) do each of them signifie a more Generall matter, by that particular thing vvwhich in every of them is expressed. And againe thus still all the 10. Commandements, some of them literally, some Synecdochically, are 10. generall Heads and foundations vvhereunto all duties vvhatsoever are reduced, & vvhereon all scripture

ture beside doth depend : vvhich is the vvhole intent and purpose of this our first *Rule* of expounding these Commandements. But for my parte, I thinke it more likely and more agreeable to reason to say, that all and every one of the ten Commandements are *Synecdochicall*, viz: that in each of them a more generall matter is vnderstood by the particular vvhich is expressed. And this touching the first Commandement may be made plaine in this manner : viz. vvhether it is said;

^a *There shall be to thee (Or thou shalt have) no other Gods,* these vvords doe importe literally that none other should be named the God of any person or people, or reputed so, beside the only true God *Iehovah*. Nowv there be other thinges also not contained in this literall sense, vvhich are heere forbiddē to be yielded vnto false Gods, as vvell as to be named and reputed a God: that is to say, these things are likewise forbidden, to love, to feare, to sweare by, to pray, & bowe downe vnto, &c. any other, then to the only true God. So that thus this first

Commandement is a very *Synecdoche*, a parte is heere named for the vvhole. The vvhole heere forbidden to Idolls may iustly be held and set dovne to be this. viz. *Naturall duties, or services, due from vs to God.* A parte vvhence is in this negative Commandement specified; but all the forenamed particulars (by a *Synecdoche*) are vnderstood. The *b* 2^d. Commandement hath this generall matter,

2.
b vers. 4

a voluntarie institution in the exercise of Religion, vvhence an Image or likenes (mentioned in the) text is but a particular, as after vve shall further shevv. The 3^d. Com-

3.
c vers. 7. mandement is *c* *Thou shalt not take Gods name in vaine.* Heere the name of God is a particular, but by it *Synecdochically* is vnderstood any Ordinance or vvorke of God, yea in a vvord, any thing that cometh of God. Thou shalt not vse it in vaine. Heere this vvord, *in vaine*, also is one particular (though the grossest) defect, of the due & iust maner of vsing Gods name; vvhence as the vvhole error and aberration in vsing it is vnderstood.

4.
d vers. 8. The 4th. Commandement (in the vvord *Sabbath*) setteth dovne one particular
even

even the ordinary 7th. day of rest, but
 vnderstandeth all Holy dayes instituted
 of God, that they are likewise to be
 sanctified. The 5th. Commandement
 vnder that particular vvord (^d *Parents*) 5.
d vers. 12
 signifieth all Superiours: & vnder that
 particular vvord (*Honour*) signifieth all
 duties vvhatsoever, vvhich Inferiours
 owe vnto them. The 6th. Commande-
 mēt vnder that particular vvord (^e *Mur-* 6.
e vers. 13
der) signifieth all *hatred, wrath, and angry*
words, &c. The 7th. by (^f *Adultery*) signi- 7.
f vers. 14
 fieth al even the least violating of cha-
 stitie. The 8th. by g (*Stealing*) signifieth al 8.
g vers. 15
 vndue getting and keping of any goods.
 The 9th. by the vvord (^h *Bearing false wit-* 9.
h vers. 16
nes against our neighbour) signifyeth all false
 speaking in Civill matters. The 10th.
 by the particulars of ⁱ *not wishing our neigh-* 10.
i vers. 17
bours howse, or his wife, or his servant, or his oxe,
&c. signifyeth the Generall, not to vvish
 for any thing, that is not ours. The
 affirmative vvhereof is *full Contentation,*
 or to be vvholly cōtent vvith that vve
 have. And so far touching this first
 point; hovv this thing may be, *viz.*
 Hovv the *two Tables* and the ten distinct

Commandements in them may be so many generall Heads and fundamentall grovvnds vvhwhereunto all duties either towards God or man are reduced, and vvhwhereon all the Scriptures besides do depend.

2. *Proofes*
that the
10 Com-
mande-
ments are
generall
Heads of
all Duties.

Nowv the 2^d. point is to be considered: vvhwherein vve are to prove that it is so indeed by plaine and necessary Arguments. And first out of *Moses*, vvhwhere the vvords of these 2. Tables are called the ^k *Lords Testimony*, & ^l his *Covenant*.

1.

^k *Exod.*

^{31. 18.}

^{33. 15,}

^{16.}

¹ *Deut.*

^{9. 9. 10,}

^{11, 15.}

But the Lords testimony to his people, and covenant vvvith them containeth many more speciall duties on our parte to be performed, then are expressed

literally in these 2. *Tables*. All the vvhole Scriptures of God are his iust and full Covenant and Testimony; & in these are very many more matters specially and namely required, then there are expressed in the 2. *Tables*. So that of necessity the meaning touching these two *Tables* must be this, that heere the substance and the generall Heads of all the vvhole Testimony & Covenant of God vvvith his people are commanded

ded. For in this regarde only they can be in a true sense thus called, viz. his *Testimony*, and his *Covenant*. This therefore is the true and sure meaning of those vvords in *Moses* before rehearsed. VVhich appeareth further, by other vvords in the same bookes, vvhere *Moses* saith: *Then God declared vnto them his* | *Dent.* 4.
Covenant which he commanded them to do, even 13.
the tenne Commandements, and wrot them vpon two tables of stone. As also in an other place, vvhere the Lōrd sayd to *Moses*
Write thou these vvords; for after the tenour of m *Exod.*
these vvords I have made a Covenant with thee & 34. 27.
with Israel. n *And he wrote in the Tables the* vers.
vvords of the Covenant (even) the ten Com- 28.
mandements. Nowv albeit the text heere saith, that *these tenne Commandements* are the vvords of Gods Couenant, and after the tenour of these vvords God hath made his Covenant with his people, and his Covenant is even the ten Commandments, Yet (as before is shewed) the vvords and speciall matters of the Covenant at large betvveen God & his people, are other, & divers, & many more, then are heere specified in these tenne Com-

o Deut.
4. 13.
Exod 34.
28.

mandements, vvhwherefore they are so called in this place, because these Ten are the substance of all Gods covenant, and as the generall Heads doe containe in them all the speciall duties vvhatssoeuer do belong to men to performe, as before is noted. Otherwise there can be no reason at all for such their denomination. Besides in the originall text, these ten Commandements are called *o ten words*; signifying thereby that God for his peoples short memories sake, did reduce all his Commandements vvhatssoeuer and ordinances vnto men, to ten vvords (as it vvere) which should truly and effectually containe all his vvhole vniuersall vvill and Covenant tovwards them, vvvhich in other places of scripture he expresseth in more full & large maner. Finally, if the ten Commandements alone vvvere first vvritten, yea vvritten (not by man, but) by the finger of God, then out of question the ten Commandements alone containe the effect of Gods vvhole covenant & testimony tovwards men absolutly. But it is evident that the ten

Com-

Commandements alone & yvere first p *Exod.*
24. 12.
 vvritten by the finger of God. The rest
 of *Moses* five bookes vvas vvholy &
 complearly vvritten by *Moses* & after q *Deut.*
31. 9.
 the ten Commandements vvere vvrit-
 ten. Therefore out of question the ten
 Commandements contened the ef-
 fect of all Gods Covenant and Testi-
 mony tovwards men absolutly. The
 consequence of the proposition must
 needs be true, because Gods vvritten
 vvord so soone as ever it vvas vvritten
 and given vnto men, vvas his absolute
 Covenant and intire testimony: spe-
 cially it being so called by name, even
Gods covenant and *Gods testimony*, as be-
 fore vve savv that the Decalogue is cal-
 led. Also it being vvritten by God him
 selfe, cannot in this respect but be ab-
 solute and perfect: the Author of him
 selfe being so perfect, as he is. And thus
 it appeareth by these places of *Moses*,
 that all the ten Commandements
 ought to be held for generall Heads, in
 such maner as before is shewved.

Secondly this also is playn by Christs 2.
 vvords, vvhether he sayth: *On these two*
r *Math.*
23. 40.
 great

great Commandements hangeth the whole
Law and the Prophets. That is, on those
2. Tables aboue specified of the morall
Law of God. For touching these two
questionles our Sauour heere speaketh
in mentioning the 2. great Comman-
dements of the Law, seing the Law
knoweth no other division into two
parts, but this which is into 2. Tables.
And the rather, seing the 2. Tables in
theire full scope & effect do altogether
agree, and are all one with those two
great Commandements spoken of by
Christ in *Mathew*. For heere the first
sheweth our duty towards God, the
second our duty towards men: & even
the same do the two Tables in Moses.
Thus then these 2. Tables, and these 2.
great Commandements being in sense
& meaning and purpose of Christ the
very same and all one, it followeth by
Christs owne interpretation and mea-
ning that the vvhole Law & Prophets
do hang and depend on the 2. Tables of
the Law. And then all other places of
scripture (vvhich set downe any duty
of ours vvhatsoever it be) either in Mo-
ses,

ses, or in the *Prophets* are truly (though generally) as touching the effect of them contained in these *two Tables*, & in some speciall parte of the same, that is, in some one of the ten Commandements. And if the vvhole old Testament; then the vvhole new Testament also (being nothing els but an opening of the old) is so contained and comprehended in the said *two Tables*. And heere for example, it vvhould not be amisse to note some of those other places of the old & new Testament vvhich depend peculiarly on the 2^d. Commandement, and therefore indeed are very fit and cleere expositions of the same; Such as that *Harken O Israel to the ordinances, &c.* But for brevitie sake in this place they shalbe omitted, and differred till the latter end of this discourse, vvhether they shalbe yet more fitly rehearsed. Thus far for our 2^d. prooffe, that the 10. Commandements are to be vnderstood in such generall sense, as is before often declared.

The 3^d. prooffe of this point is taken out of Christ vvords also: vvhether he expoun-

(Deut:

4. 1, 2.

3.

Matth.

5. 22, 28.

expoundeth the 6th and 7th Commandements of not *Killing*, and not committing *Adultery*. For there Christ sheweth, that these 2. Commandements doe containe negatively other speciall matters besides very Killing and very Adultery according to the letter. Namely the former containeth also vnadvised *Anger*, and *intemperate words*, &c. the latter *wanton lusts*, and *lookes*, &c. Therefore by Christs owne interpretation, these two Commandements are to be vnderstood by a *Synecdoche*, that is, they expresse but one particular thing, yet they truly signify and include other speciall things and matters vvhich are of one and the same generall nature & kynd. But as these 2. Commandements are to be expounded, so are the rest of the ten, even so far forth that they all must be perfect generall Heads in their kynd. Yea, if these 2. be *Synecdochicall*, the rest are so in like manner, cheifly if the Generall in any other be not expressed in the letter. In this case it cannot be, that any difference should be imagined betwixt any of these Com-
man-

mandements. No shew of reason can be made to the contrary. But these 2. are *Synecdochicall* by Christs ovvne interpretation, as vve have secne; neither are any of the rest perfect generall Heads, sufficient to containe all matters vvhich apperteine vnto them, vnles they be considered further then in the present letter only, as before is shewved; Therefore all the rest of the ten are generall by a *Synecdochicall* sense alike; and namely the 2^d. Commandement is so specially to be vnderstood, sith most certainly the true and compleat *genus* thereof is not expressed in the letter of the present text.

Fourthly, I prove the maine poynt thus; If all sinnes vwhatsoever be forbidden in the Lavv, then all duties vwhatsoever are commanded in the Lavv; and by consequence the 10. Cō-mandements as generall Heads do containe all duties vwhatsoever: and then even all duties *Euangelicall* (as *faith, hope, repentance, the preaching of the word of promise, the holy Signes or Sacraments &c.*) are commanded in the Lavv of
the 10.

the 10. Commandements. But all finnes are forbidden in the Lavv, because *Sinne is nothing else but a transgression of the Law.* 1. Ioh. 3. 4. Therefore all duties vvhathsoever, yea the *Euangelicall* are commanded in the Lavv, and by consequence the 10. Commandements as generall Heads do containe all duties vvhathsoever: and so the 2^d. Commandement is *Synecdochically* to be vnderstood. The *proposition* is most certaine, by the rule of contraries. For all contrary actions do belong to one and the same Commandement: the good action *affirmatively*, the evill *negatively*, as heereafter in the 5th. Rule of interpreting the 10. Commandements I shall further shew.

Obj. Against the *Assumption* some object, that there are 2. distinct lavves; the Lavv of *workes* and the Lavv of *Faith*, vvhich are opposite the one to the other, and neither contained in the other, as it appeareth in that the Apostle saith; *Where then is the reioycing? It is excluded. By what law? Of workes? Nay; but by the Law of faith.* Allo this being (as it is) cc.

Rom. 3.
27.

is) certain, that the 10. Commandements and the Law of vvorksin substance are all one, & yet also that some sinnes are transgressions of the Law of faith. Therefore some sinnes seeme to be a breach not of any of the 10. Commandements, but only of the Law of faith.

I answer; The Law of vvorks & the Law of faith are contrary in one respect: but in an other they agree, & the former containeth the later as the *Whole* doth the *parte*. In respect of any merit or desert of Faith (vvhich justifieth vs by apprehending the promises of Gods grace in Christ) so the Law of *Faith* and of *Works* are contrary. For no vvorks of ours can justify vs, no not *Faith* it selfe, in respect of the desert and vvorthines of it. In vvhich respect of desert in justifying vs the Apostle heere to the *Romanes* opposeth the Law of vvorks to the Law of Faith. But in the other respect, that is, as *Faith* is considered simply as it is a vvorke & a duty for vs to doe, so the Law of faith and the Law of vvorkes are not contrary; but

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the

the Law of Faith is contained in the Law of vvorks, as a *parte* is in the *whole*, as is said. Also the Law of vvorks & the 10. Commandements being in Substance all one; the Law of faith in this last respect & consideration of necessity is contained in the said 10. Commandements. And so doe vve heere speake and consider of *Faith* at this time in this present discourse. And consequently vve affirme, that the same sinne vvhich is thus a transgression of the Law of Faith, is also, and must needs be a transgression of some of the 10. Commandements.

Obj.

Yet some vvill still say, that the Gospel is no parte of the Law, but is cleane distinct from the same. Yea they holde, that these may by no meanes be joyned together. And that therefore the Gospel (and every parte thereof, among vvhich justifying *Faith* is one chiefe) is vvrongfully referred vnto, & accounted to be contained in the Law.

Ans.

I answere; The Gospel is taken 2. vvayes: either in respect as it concerneth God, or as it concerneth

neth vs: either for Gods promise of Grace and of remission of sinnes by Christ through faith, or els for Duties contained in the Nevv Testament and injoynd vs to performe vnder the Gospell. The first vvay, neither the Gospell nor any parte thereof is contained in the Lavv. But the second vvay, the Gospell is contained in it; that is, as the Gospell manifesteth any Duties for vs to doe, either tovwards God or Men. And thus (as I have before said) vve vnderstand it in this place.

Yet som object thus; If *Repentance* and justifying *Faith* be parts of the *Law*; then vvhosoever hath kept the Lavv he hath *Repentance* and justifying *Faith*. But this is not true: Some have kept the vvhole Lavv, vvho neither needed *Repentance*, nor justifying *Faith*. As for example *Adam* in his innocencie, and *Christ Iesus* living in his flesh. Therefore all vvho kept the vvhole Lavv neither had, nor needed *repentance* or justifying *Faith*. And by consequence this *faith* and *repentance* are no parts of the Lavv.

Obj.

Answ.

I answer; In this argument the Law is not taken in one and the same sense, but in divers senses and considerations. Wherefore this is a false argument, & a plaine fallacie. In the Assumption it is not taken in that maner, as in the Proposition it is. So that it hath in it 4. termes, (as they speake in the Scholes) vvhether as every true argument ought to have in it but 3. termes. To make this more plaine; the Law is vnderstood 3. vvayes, or according to 3. severall dispensations thereof. First, it is taken for Gods revealed vvill & commandement vnto man in his creation, and thus *Adam* before his fall had the Law vvritten in his nature, and kept it. Secondly, the Law is considered as it vvvas given and injoynd vnto men since *Adams* restoring. So *Moses* and the *Prophets* gave the Law to the children of *Israell*: and so also all duties of the *Patriarks* before, and of vs *Christians* vvhere since are heerein comprehended, and included. Thirdly, the Law is considered after a 3^d. dispensation thereof, vviz. as it vvvas in a more speciall & personall maner

maner ordained by God vnto *Christ*
Iesus, that he also should observe and
keepe it as touching the substance and
effect thereof; that is, so far forth as
was requisite for a man vvhich came to
save others. Nowv in that foresaid ar-
gument vve deny the *Assumption*, ta-
king the *Law* there in the 2^d. conside-
ration; as in this question vve do and
ought to take it. In the 1st. and 3^d. sen-
se the vvhole objection and argument
is true: but so it toucheth not our que-
stion. *

Heere som vvill grant, that among
the *Iewes* the 2. Tables and all the ten
Commandemēts of the *Law* had then
such a generall sense & exposition due
vnto them by the very intendment of
the holy Ghost: so that even the live-
ly signifying Ceremonies (vvhich vve-
re in their nature Euangelicall & vvere
appointed then in Gods Service) vvere
vnderstood and comprehended in the
said ten Commandements. But per-
haps they vvill thinke, that it is not ne-
cessary that vve should give the 10.
Commandements such an exposition

* That
is; Faith
and Repen-
tance are
no parts of
the *Law*,
as the *Law*
was given
to *Adam* in
his creation,
or as it was
ordained
for *Christ*:
but as it
was given
otherwise to
all mākinde
beside, gene-

Obj.
tally ever
since *Adams*
fall; so Faith
and Repen-
tance are
parts of the
Law, & na-
mely of the
2. Commā-
dement, vn-
der the gene-
rall Head
whereof the
said Faith
and Repen-
tance are cō-
tained.

now since Christ, and since the Ceremonies of the Law are abolished.

Answ.

*The perpetuities
of the 10.
Commandments.*

I.

*a Deut.
4. 13.*

This is a very silly evasion, and a vaine shift. The vvhole 10. Commandments remayning vnto vs still, & being altogether the same, doubtles their sense and exposition (I meane in a generall proportion) must be all one and the same still. VVhich surely vve may learne to be so, by that in *Moses* vvhich vve read that these 2. Tables and 10. Commandments (being a distinct parcell from the rest of the Law) vvwere vvritten in 2. Tables of a Stone, vvvhich the rest of the Law vvvas not. VVhat vvvas the reason heereof? Sure there is no other so likely as this, that it vvvas to signify thereby their perpetuall continuance in that distinct consideration vvvhich they had from the rest of Gods vvword. That is, (hovvsoever the Legall Ceremonies and other circumstances might alter and change, as indeed they did both vnder the Law, and much more since in the time of the Gospell, according to the diuers dispensation of God; & hovvsoever some other parts of
Gods

Gods vvord did containe permanent
speciall duties, yet) these 10. Comman-
dements should alone and perpetually
as Generall Heads containe all duties
vvhatsoever, vvhich are expressed in, or
may be concluded from any place of
the rest of Gods vvord beside. Second-
ly, VVhatsoever vvvas Gods Covenant
and Testimonie to his people once,
thesame in effect is still. For his Cove-
nant is constant, and in effect one and
thesame for ever. These 2. Tables and
10. Commandements distinctly consi-
dered from the rest of the Lavv vvare
once by themselves alone Gods Cove-
nant and Testimonie to his people;
that is (as I said) in a Generall sense.
Therefore they are still altogether
thesame in effect, and so by consequen-
ce they are still to be vnderstood in
such a Generall sense, as before is de-
clared.

Thirdly, Gods Morall Lavv is perpe-
tuall and vniversall. These 2. Tables &
10. Commandements in them distin-
ctly considered from the rest of the
Scriptures, are Gods Morall Lavv; yea

they are the compleat and intire Morall
Lauv. Therefore they in a distinct con-
sideration from the rest of the Scriptu-
res are perpetuall, and vniuersall, and a
compleat Lauv; that is, they containe
(in substance and generally) all duties
for all times, places, and persons.
4. Fovverthly, this is common to all holy
Scripture; *viz.* no parte thereof chan-
geth the interpretation vvhich once it
had; but as it vvas once interpreted of
old, so it is, and ought to be for the sub-
stance of it still. These places of Scrip-
ture (I meane the 10. Commande-
ments) of old vvere so interpreted and
vnderstood, as to containe all Duties
generally, as is above shewed. There-
fore they are still so to be interpreted
& vnderstood now also in these dayes.

5. Fiftly; As those last ^b alleaged proofes
out of the ^c vvords of *Christ*, & that out
of ^d *Iohn*, are to be applyed vnto the ti-
me and vse of Christians, no lesse then
of the leuues; even so are the 10. Com-
mandements. But those alleaged places
are to be applyed to the time and vse of
Christians, no lesse then of the leuues.

Both

Both vvhich points have appeared cleere-
ly by that vvhich before hath ben
handled, VVherefore the 10. Com-
mandements are to be applyed to the
time and vse of Christians, no lesse then
they vvere to the time and vse of the
Ievves. And their interpretation for
the generall scope of them, and in pro-
portion, is one and thesame vvhich it
vvas of old. And so this last objection
is frivolous.

By all vvhich, that hath novv heere
ben spoken, our assertion touching this
our first *Rule* of right interpreting the
10. Commandements is most true and
evident; *viz*, that every of these 10.
Commandements is a generall matter
novv still, even by the intent of God
him selfe; in so much that all duties
vvhatssoever are yet still contained
in them. The second *Rule* followveth
to be considered.

The 2. Rule,

SECONDLY, All scriptures are to be in- Rule. 2.
terpreted & expounded in the largest
sense, vvhich the letter of the text,
vwith conference of other places and

cleere Circumstances (vvithout preiudice to the true meaning of any other text) vvill beare. The reason is, because even all the vvhole scriptures are but an *Epitome*, or a shorte summe of the Divine vvil revealed vnto men. Yet so, that they are not vvithstanding a most full & absolute demonstration of Gods vvhole and intire vvill vnto men, as touching the effect & substance of it. Either expressely or by necessary consequence the holy scripture sheweth vs all things vvwhich God vvould have vs to knowv or to doe in the exercise of religion, and heerein it faileth not. Nevertheless I saye, it is but an *Epitome* or short summe thereof, in regard there be many such duties by vs to be embraced, vvwhich are not in the scriptures any vvhere expressed nor in full discourse delivered, but are there to be gathered only by Argumentation, and consequence of reason, suche as is sure, and infallible, and necessary. Of vvwhich sorte are these points of faith: That there are 3. persons Consubstantiall in one Deitie, That Christ consisteth of two perfect

Natures, God and man, vnited in one person.
That Christ suffered for vs the paynes of
hell. That Christs Visible Church is his King-
dom vpon earth. That Christs true Church
(as it is Visible and Ministeriall) must be
only of his owne institution and ordaining.
That Christian infants are to be Baptised.
That a Christian ought to be baptised but
once. That the Lords table ought to be repea-
ted often. That every proper Church Visible
hath power immediatly vnder Christ to c-
lect & ordain, & to depose her officers,
as also to excommunicat her offenders.
Vulgar translations of the holy Scriptures
are Divine institutiōs in the exercise of reli-
gion, & the vse of the parts of Gods worship.
VVith many other such like matters of
Religion; all vvhich are sufficiently in
the Scripture, & yet but by consequence
of sure and certaine reason concluded
therehence. So that vvhatsoeuer iust
extent or large sense can be directly and
certainly gathered from any text of the
scripture, it is to be admitted as the true
meaning of the Holy Ghost no lesse
then that vvhich is expressed therein.
But this is much rather to be admitted
in the

in the vnderstanding of the 2. *Tables* of the Law and the 10. Commandements in them contained : because as all the scriptures are a short summe of the vvhole vvill of God vnto men (as before is shewved) so the 2. *Tables* & the 10. Commandements in them are a short summe of all the scriptures besides, namely so far as concerneth any duty of ours. Therefore these especially are to be extended to so large a sense, as by the letter of the text, and conference of other places possibly they can be : and namely thus largely they must be extended, that in these 2. *Tables*, all the vvhole vvill of God (touching duties for vs to do) must be vnderstood and comprehended. For that is his Covenant vvith vs & testimony vnto vs, as in the former *Rule* is shewved at large.

The 3. Rule.

Rule. 3. Thirdly, vve must remember that vvhich before vve touched by the vvay in handling of the first *Rule*; viz. the 2. *Tables* of Gods Law (called by our Saviour Christ the *2. Great Commandements*

d Math. 22. 38. 39.

ments) are to be thus distinguished. The first containeth all our duties and vvhole service to God; The 2^d. all our duties vnto men : vvhich appeareth most plainly even in this place of the Gospell *Math. 22. 38. 39.* Some do object, that every action vvell done is a Service and vvorship to God, yea though it be contained in the 2^d Table: according to that vvhich is vvritten by the Apostle: *Whether ye eate or drinck or whatsoeuer you doe else, let all be done to the glory of God; that is, to his honor or to his vvorship.* And how then can such a distinction be admitted as is before set dovvne? That the first Table should containe matters serving only to Gods vvorship; the second Table matters serving to our dutie only tovwards men?

Obj:

*1. Cor.
10. 31.*

I Answer, Gods service and vvorship is tvvofould, *generall* and *speciall*; Gods *generall* service and vvorship is indeed any action vvhatsoever vvvhich is vvell done, and extendeth to all the parts of both the Tables of the Law. But Gods *speciall* Service and vvorship is every such action as doth principally and

Ans.

and chiefly respect God, and the state of our soules; even as that other pertaineth to our duty towards men, & respecteth first the state of our bodies, and of vworldly thinges in this life. The former is called *Religious* and *spirituall*, the latter a *Civill humane* duty. The former is called properly *our duty towards God*; the latter; *our duty towards men*. The former is properly *Gods worship & service*; the latter is *humane Civilitie*. The former is only in the *first* Table : the latter is only in the *Second*. And thus this distinction before is truly made: also thus our 3^d. Rule is rightly observed.

The 4. Rule.

Rule. 4. **F**Ourthly, euery one of the 10. Commandements set dovvne in the text is severall, and really distinct each from other.

The 5. Rule.

Rule. 5. **F**ifthly, Every one of the ten Commandements set dovvne in the text is either *Affirmative*, or *Negative*. But vvhichsoever of them is *Negative*, the same requireth also (to the contrary intent) an *Affirmative* : and againe vvhich-

whichever is *Affirmative*, the same requireth a *Negative*.

The 6. Rule.

Sixtly, the *First Table*, containing our Rule. 6. duties & service vnto God, hath in it 4. distinct Commandements. The 1. in these vvords, *Thou shalt have none other Gods before me.* The 2^d. in these vvords, *Thou shalt not make to thy selfe any graven Image, &c.* The 3^d. in these vvords, *Thou shalt not take the name of the Lord thy God in vaine.* The 4th. in these vvords, *Remember the Sabbath day to sanctifie it.* *Exod. 20. 3. &c.*

Against this distribution of the Commandements of the 1. Table the *Catholikes* generally doe obiekt, that the *Second Commandement* (as heere it is reckoned to be) is only a parte of the *First Commandement*, and ought not to be named the *Second*, nor any distinct Commandement by it selfe. VVhich if it may be true, then all our present exposition heereof falleth to the ground. I answer, This account and reckoning of the Commandements by the *Catholikes* (vvherein they make the *First & Second* after our reckoning to be but one

Obj.

Ans.

one, viz. the *First* Commandement) must of necessity be false. Because otherwise the 10th. Commandement (as vve account) must of necessity by the intent & purpose of God vvho ordained them, be divided into tvvo; namely into the 9th. and 10th. But this is apparantly false. By the intent and purpose of God the 10th. (as vve account) cannot be divided into tvvo. And for this there are 4. speciall reasons out of the very text. First, if the 10th. Commandemēt have expresse vvords which containe in effect the 9th. as they reckon; then both these the 9th. & 10th. (as they reckon them) ought to make but one Commandement simply, and this ought not by any meanes to be divided into tvvo. This is most certaine by the 4th. *Rule* before going, vvhich may not be broken. But the 10th Commandement hath expresse vvords vvhich in effect do containe the 9th. as the Catholikes do reckon. Therefore the 9th and 10th as the Catholiks reckon, ought to make but one Commandement simply; and this vvhole clause by no
meanes

meanes ought to be divided into two
severall Commandements. The *assump-
tion* is most certaine in the end of *Exo-
dus* 20. 17. *Thou shalt not desire any thing
that is thy neighbours.* These words do
containe in effect that which the Ca-
tholiks do make the 9th. Commande-
ment, viz. *Thou shalt not desire thy neigh-
bours howse.* Therefore the *Assumption*
is true. Secondly, if this last clause in
the two Tables be divided into two di-
stinct Commandements, then Almighty
God hath not determined vwhat is
the 9th. nor vwhat is the 10th. Commā-
dement vnto vs. Yea he hath put in one
Commandement vvithin the middest
of an other. For in *Deut.* 5. 21. the 9th.
is, *Thou shalt not covet thy neighbours wife.*
and the 10th. is, *Thou shalt not covet his
howse.* In *Exodus* 20. 17. the 9th. after the
Catholiks is, *Thou shalt not covet his how-
se;* and the 10th. *Thou shalt not covet his
wife.* So that if these be distinct Com-
mandements, then God himselfe hath
not determined the 9th. nor the 10th.
But if all this clause maketh but one
Commandement, then it is not mate-

shall to rehearse either of these particulars before, or after the other. In one place he may name the one first, in another the other; and yet his purpose and intent may be all one. So much for the *Proposition*. But it is absurd, to say or thincke that Almighty God hath not determined the 9th. nor the 10th. Commandements; and that he putteth one Commandement in the midst of an other: this no reasonable man vvill hold; therefore no man of reason or judgment vvill holde that this last clause in the 2. Tables is divided into 2. distinct Commandements. Thirdly if the distinct particular things not to be covered, *the house*, and *the wife* do make 2. distinct Commandements, then the other particulars in the same place after vvard mentioned, viz. *the servant*, *the ox*, and specially *the field* in *Deut*: (but not in *Exod*:) do make so many other distinct Commandements: and so the number of the Maine Commandemēts comprised in the 2. Tables shalbe 12. or 13. at the least, and not only 10. This consequence no reason can possibly deny

deny. But it is vtterly false that there
can be so many, or any other number
then 10. of these Maine Commande-
ments. For a God himselfe hath preci-
sely set this number, as before vve ob-
served. Therefore those 2. particular
things not to be covered (*the howse,*
and *the wife*) do not in this clayvse make
2. distinct Commandements; and con-
sequently the second Commandement
standeth in those vvords, & is the same,
as before vve reckoned it to be.

a Deut.

4. 13.

Exod. 34.

28.

Moreover, there is an other reason
to prove that these vvords (*Thou*
shalt not make to thy selfe any Ima-
ge or likenes) are no part of the first
Commandement before going; but
that they are a severall & distinct Com-
mandement by themselves, even the
2^d. Commandement in the first Table,
as hath ben said. The reason is this. If
those vvords are not a severall and distinct
Commandement then all whatsoever Reli-
gious Duties required, and Offenses forbid-
den in Gods Word any where besides, cannot
be containd (as vnder a Generall Head) in
any distinct Commandement of the first Ta-
ble.

5.

ble. But all religious Duties required, & offenses forbidden in Gods word where soever, (beside in this text) can be, and are, yea they must be containd (as vnder a Generall Head) in som distinct Commandement of the first Table. Therefore those words are a severall & distinct Commandement. The Assumption is most certaine; considering that it is the very effect & purpose of the 1st. & 3^d. and 6th. Rules of interpreting the Commandements, vvhich before vve observed and are in their severall places fully confirmed. The consequence of the *Proposition* is most manifest. For there are infinit texts in Gods vvord appertaining to religious actiōs, vvhich as they are and must be contained (as vnder a Generall Head) in som distinct Commandement of the first Table, as in the prooffe of the Assumption vve plainly see; so they cannot by any meanes be referred to the first Commandement, nor to the 3^d. nor to the 4th. as vve reckon them. Only they may be very vvell referred to those vvords; *Thou shalt not make to thy selfe any Image, or likenes*: viz. if these vvords be taken
disti-

distinctly for the 2^d. Commandement;
and be so expounded as in this Treatise
we expound them. Such texts are these;
Gen. 8. 20. and 17. 10. 11. 12. 14. and
22. 2. and 31. 19. and 35. 1. 2. 14. *Exod.*
12. 3. 5. 6. 7. 8. 19. & 25. & 26. & 27. & 28.
& 29. & 30. & 32. 25. 4. 5. *Lev.* 1. & 2. &
3. & 4. &c. *Nomb.* 1. 50. 51. & 3. & 10.
2. and 15. &c. Such also are all those
both *Affirmative* and *Negative* places
rehearsed in the end of this writing,
with a great number of other like, set
downe els vvhere in the holy Scriptu-
res. Therefore the *Conclusion* of this Ar-
gument is certainly true; viz. those
vvords, *Thou shalt not make to thy selfe any
Image or likenes*, are and must needs be a
distinct and severall Commandement,
yea they are the 2^d. Commandement
indeed, as before is shewed.

If any object that the vvords follo-
wing, (*Thou shalt not bowe downe to them,
nor worship them.*) are vvords properly
pertaining to the *First* Commandemēt.
For to bowe downe, or to vvorship
with the body in the exercise of Reli-
gion, is a gesture vvch we ought to

Obj:

do only vnto God, vve may not do it to any creature. Because this is a parte of Gods ovvne peculiar vvorship. And then if this be so, it seemeth that the vvords presently going before; *Thou shalt not make to thy selfe any graven Image, &c.* are also belonging to the *First Commandement.*

Answ.

I answer; *Bowing downe* to a thing or *Worshipping* it, is of 2. sorts. The first is (as they call it) *Terminative* or absolute; namely vvhich is not referred further, but endeth and stayeth in that thing vvhereto it is given : and this is vvhen the thing it selfe vvhereto the vvorship is given, is the principall cause, & last or only object thereof. This is due only to God himselfe even by *Natures* light, and only to him may vve give it, Vnles vve set vp to our selves an *Idoll* in the highest degree. And this *bowing downe* or *Worshipping* vvith the body, is indeed in the first Commandement; although it be an externall action. There is a 2^d. sort of *Bowing downe* the body or bodily *Worshipping*; namely *Relative*, or *Respective*. VVhich is tvvofolde:

First

First, in Civill and common affaires;
 as to bowve dovne to the *King*, or to
 our *Parents*. And this is lavvfull. Secon-
 dly it is vsed in the exercise of Religion;
 This (vve affirme) is thesame that is
 heere mentioned in the 2^d. Comman-
 dement. Novv this is forbidden to be
 yielded to any Creature, or to any Hu-
 mane ordinance vvhatssoever, though
 not by the light of Nature, yet other-
 vvise by the speciall vvill of God mani-
 fested in his vvord. And that not only
 heere in the 2d. Commandement; but
 also in other places (certain expositions
 thereof) very plainly. Considering that
 vve finde it forbiddē to Gods most no-
 ble creatures, and to his ovvne ordi-
 nances, his most excellent Ministers &
 Instruments for Mens salvation. These
 may in no vvise have it don vnto them;
 as it appeareth in that Bowving dovne
 of *Cornelius* to *Peter* the Apostle, *Act. 10. 25, 26.* vvhom *Cornelius* knevv to
 be a holy Man, and the instrument of
 God appointed to bring him into the
 vvay of life: and also in that of the A-
 postle *Iohn* to the Angell, *Rev. 19. 10.* and 8, 9.

and chap. 22. 8, 9. vvhom also *Iohn* knew
to be an Angell, & his fellow servant.
V Whereby we conclude that this is di-
rectly against the 2^d. Commandement.
I say, this *Relative* and *respective* bo-
wving downe the body in any act of re-
ligion to any creature; and then most
specially to a Humane ordinance.

Obj.

But yet som vwill say; As in Civill
consideration a *Relative* vvorship or
bowving downe the body is lawfull to
creatures baser then God, or then a
King either; namely, it is lawfull to
bowe vnto the *Chaire of estate* of a King,
or to the *Scepter*, or *Crowne* imperiall,
vvh en the King is absent. Yea this is ta-
ken as a speciall reverence and honour
to the *Prince* him selfe. So, vvhy may not
we do in the exercise of Religion like-
vvise? VVhy may not God be so vvor-
shipped of vs *relatively*?

Ans.

I answer; First, that is true indeed in
Civill vvorship: the *Chayre of estate* may
be bowed vnto vvh en the King is ab-
sent. But by no meanes it may be so,
vvh en the King is present. Novv in *re-
ligious* vvorship God is never absent,
but

but allwayes present to the true vvorfhipper. So that if the proportion holde in *religious vvorfhip*, vve must by no meanes, and at no time Bodily bowe dovvne to any representation or signe of God; and then much lesse to any other thing, or similitude vvhatsoever. Secondly, the case and consideration of Bodily bowing dovvne in *religious vvorfhip* doth greatly differ from the *Civill* bowing dovvne. For in *Civill* matters the light of Naturall reason, & Custom, & Humane authoritie is vvarrant good and sufficient. But in matters of *religion*, & in our vvorfhipping of God it is not so. For touching *Relative religious bowing downe*, namely to Creatures or Humane Ordinances, vve not only have no vvarrant for it in the vvord, but vve have the vvord & Lavv of God elsvvhere, yea and heere in this second Commandement directly against it; saying, *Thou shalt not bowe downe to the, nor worship them*; that is, no not *relatively*, as before vve have shewed.

And thus it is justified, that the distribution of the 4. Commandements

of the first *Table*, vvhich vve delivered above in the 6th. *Rule*, is right, and true, & not to be gain said.

The 7th. & last Rule.

S Eventhly, the maner how these first 4. Commandements are distinguished each from other, is necessary to be considered. That they must be distinguished indeed really and perfectly, it is a thing acknowledged by all men; and it is our 4th. *Rule* before. But because there is not a little difference about the maner how, & the speciall point vvherein they differ, therefore it is needfull for vs heere to go yet a step further, and to set dovne vvhats the speciall & particular distinction of these forenamed Commandements is, and vvherein namely it consisteth.

Rule. 7. Let vs therefore know; the 1st. Commandement containeth all those our Duties towards God vvhich are *Naturall*. The 2^d. all those Duties in and of Gods speciall vvorship vvhich are *Instituted*; & either of these is both *Inward*, and *Outward*. The 3^d. Commandement requireth the vvell vsing
of

of both these, and of all other things
which com of God. The 4th. Com-
mandement setteth dovne the pre-
script time of Gods solemne vvor-
ship.

VVhich distinction of these 4. first
Commandements must of necessitie
be true & only right, because no other
vway it can be possibly avoyded, but
there vvill be either some confusion in
mingling togeather the Commande-
ments, vvhich is contrary to the 4th.
Rule before observed; or else some de-
fect in the first *Table*, as not being large
enough to cōtaine some Duties vvhich
vve are to do in Gods speciall service &
vvorship; vvhich is contrary to the 1st.
2^d. and 3^d. *Rules* before delivered, Nei-
ther of all the vvhich can (in Christian
Religion) be admitted.

Yet I am not ignorant that there are
divers vvho hold that the first Com-
mandement containeth all *Inward* vvor-
ship of God, and only it: the second
Commandement, all the *Outward*
VVorship of God, and only it.

Obj.

I answer; If this vvere so yet no hurt
at all

at all cometh heereby to our maine purpose. For if this were absolutely true, that all *Outward* worship whatsoever in the exercise of Religion is contained in the second Commandement, it would follow that all Outward worships in the exercise of Religion whatsoever, which Men make and devise and are not delivered unto vs by God himselfe, (and such are those matters now in controversy with vs) are forbidden directly in this second Commandement and so are simply unlawfull. Howbeit the truth is, and it is out of question, that this distinguishing of these (the first & second) Commandements is not right. Seeing neither all, nor only *Inward* worship is in the *First* Commandement; nor all, nor only *Outward* worship is in the *Second* Commandement. For to *Kneele*, or to *Prostrate* our selves, or to *Bow downe* our body in the exercise of Religion *terminatively & absolutely*, are even by the light of Nature proper and true parts of Divine Honor, and ought to be don only to God himselfe even by Natures light: and therefore properly they

they are contained in the *First* Com-
 mandement, albeit they be *Outward*
 actions. Likevvise, the *2^d* *Invvard Rela-*
tive vvorfhip, or reverent affection of ^{a In the}
 the minde performed to Humane Or. ^{Negative}
 dinances in the exercise of Religion: ^{part of}
 also to hold *Freewill*, and *Vncertaintie* ^{the 2^d.}
 of salvation in the faithfull, and *Purga-* ^{Common}
torie &c. Again to ^{b In the} believe that vve ^{Affirma-}
 have (to bring vs to eternall life) a ^{tive.}
Mediator and *Saviour* given vs; & that
 he is vnto vs a *Priest*, *Prophet*, and *King*.
 These things are not in the *First*, but in
 the *Second* Commandement; although
 they be *Invvard* actions of the minde, &
 an *Invvard* vvorfhip. As also sundry
 other voluntary institutions in Reli-
 gion meerely *invvard* are likewise; of
 the vvch vve shall see further heere-
 after.

Many object, that it cannot be that
 all things voluntarily appointed in
 Gods vvorfhip should belong to the
 second Commandement. For then
 Men are forbidden to appoint 9. of the
 Clocke in the forenoone to be the ti-
 me of Publike prayers; also any certain
 Houvse

obj.

House or Temple to be the place for the same; againe that *Peter* or *Iohn* should be the Ministers, &c. But these things out of question are lawfull to be don, though the Scripture determine them not. Men may freely appoint for themselves these and such like ordinances in the exercise of Gods worship, even by their owne godly discretion. Therefore the second Commandement doth not containe all things voluntarily appointed in Gods worship.

Ans^w. I answer; These things mentioned are not appointed *voluntarily* or freely; that is, not of the meere will of the institutor. And so it is true, they belong not to the second Commandement. They belong indeed to the 3^d. But to cleere this point; Let vs observe & remember that Things appointed in Gods worship are of 2. sorts in generall. First, there are some meere voluntary and free Institutions, such as have no necessary use in Gods worship of themselves; but are used only by reason of the meere will of the Institutor of them.

them. These verily belong to the second Commandement; and of these doth the second Commandement consist: such are nowv *Baptisme, the Lords Table,* and vnder the *Lavv Circumcision,* the *Passover,* the *Leviticall Garments,* *Washings,* &c. Such also nowv are (though of Mans institution only) the *Crosse* at Baptisme, the *Cope,* and the *Surplice,* *Kneeling* in the act of receaving at the *Lords Table,* &c. Secondly, there are things appointed in Gods vvorshih, or about it, vvwhich are things in their ovvne Nature necessary, vvithout the vvill of man appointing them. These are of 2. sorts also. First, the Generall Circumstances, as *Time, Place, Persons,* &c. These are in Nature it selfe simply necessary to all actions. Secondly, the Circumstances in particular; *viz.* such as those above mentioned in Gods vvorship; *viz.* 9. a Clocke in the forenoone to be the speciall time for publike Prayers; also a certain House or Temple to be the place for thesame; and *Peter,* or *Iohn* to be the Ministers, &c. These Men do appoint
in Gods

in Gods vvorship, as being of themselves necessary therein after a sort. That is, they have by their ovvne nature and state som necessary vse in Gods vvorship novv vvhen they are appointed; and by the light of naturall reason men may see that these very things are therein most rightly to be vsed, insomuch that othervvise there vvill be a fault and an error committed, if these things be not novv vsed. These therefore (I say) are in all actions meere and simple circumstances in their ovvne nature (vvith out the vvill of men appointing them) somtime necessary, somtime contrary: & therefore of necessitie are left to the good and sound discretion of Men. But the first sort of things appointed in Gods vvorship, are not so; as is shewed before. Novv of these only do vve intreat and speake heere in this place; and only of these doth the second Commandement consist, as is said.

Thus then it is manifest, & no vvay to be doubted of, that it is impossible that there can be any other distinguishing of these 2. chiefe and foremost
Com-

Commandements, then the same which
before I have set downe in the 7th. Ru-
le; viz. that the first Commandement
containeth all Naturall Duties and Ser-
uices to God; the 2^d. all mere *Volunta-
ry Instituted* Duties in the exercise of
Religion. For these 2. Commandements
are, and must be held to be of 2. divers
kinds, & must not be confounded; yea,
not in any of their parts; so as the rest
also of the 10. are distinguished. And
yet otherwise distinguished truly and
rightly they cannot be, but in that very
maner vvhich heere I have specified.
Vvhich surely is most cleere to any
vvhho considereth the same.

*Thus far touching the Introduction to
the true understanding of the 2^d. Com-
mandement; wherein are set downe (as
we have seene) 7. Rules most needfull
and profitable for the true understand-
ing both of this, and of all the rest of
the Commandements besides.*

N Ovv vve are com to the 3^d. parte
of this discourse; namely to deliver
the iust & full *Exposition* of the second
D Com.

Commandement. The vvhich vwill better appeare vnto vs, if first vve consider vvhath are the *Naturall* Duties both inuward and outuward in Gods vvorship, vvhich are comprised in the *First* Commandement. They are these, *To know, and acknowledg God, to love God, to feare God, to trust and believe in God, to invoke him.* Also, *to Kneele to him in prayer, to lifte vp our hands and eyes towards heaven to him, &c.* And the contrary are therein forbidden by the 5th. *Rule.* Now touching the iust vnderstanding of the *Second* Commandement vve are to consider as heere follovveth.

*The Exposition of the 2^d.
Commandement.*

3. **T**He true and full *Exposition* of this
Commandement requireth that
1. first vve observe the right and proper
division of the vvords, vvhich vve ha-
2. ve now in hand. Secondly that vve
specific all the particular kindes com-
prehended in the Generall matter of
this second Commandement, so per-
fectly

fectly and in as compleat maner as vve
can. By vvhich doing the vvhole body
of this Commandement, and every
member thereof, vwill most manife-
stly appeare. Thirdly, for the more cleere
vnderstanding of this Commande-
ment vve vwill set dovvne certaine pla-
ces of scripture, both of the olde and
nevve Testament, vvhich depend on the
second Commandement, and are pro-
per expositions of thesame.

33.

The vvhole text vvhich heere vve
deale vvithall is set dovvne (as before
in the beginning of this discourse vvas
shevved) in these vvords. *Thou shalt not
make to thy selfe any graven Image or like-
nes, &c.* In vvhich vvords are three
speciall things to be observed. 1. The
Matter of this Commandement. 2. The
Author and Institutor of this matter.
3. An Amplification annexed to this
Commandement for more illustration
thereof. The Matter is gathered from
these vvords, *Image or likenes*. The Insti-
tutor and Author, *Thou shalt not make
to thy selfe*. The Amplification in these
vvords, *In heaven above, in earth beneath,*

1.

Three
points in
the second
Commandement.

or in the Waters vnder the earth. Thou shalt not bowe downe to them.

1. *An Image or likenes;* These vvords do name a particular matter, but (according to the first *Rule* before) vve must vnderstand therein a more generall & larger thing. Hovvebeit yet this is not so cleere, but that the repeating of some sure prooffe heereof is requisite. The prooffe is this. If *Image* or *likenes* in the second Commandement, be not a particular only, but indeed the vvhole generall matter, then the vvhole Covenant and the vvhole Testimony of God is not contained in the 2. Tables: neither doth the vvhole Law & the Prophets hang on these 2. Tables. But the vvhole Law & the Prophets do hang on these 2. Tables. That is, all the places and parts of the olde Testament besides, yea and of the new also, do hang vpon these 2. Tables; and are (as it vvere) grounded on them, as on foundations. This Assumption is fully proved and declared before in the handling of the first *Rule* in our Introduction. Therefore it followeth that *Image* or *likenes* in the

In the 2^{d.} Commandement is a particular only, & not the vvhole Generall matter there contained. The consequence of the Proposition is very certain and cleere. Because there are many places in the scriptures speaking of other matters, vvhich are not an *Image* or *likenes* literally: and yet these appertaine to the 1^{st.} Table, if they appertaine to any parte of the *Decalogue* (vvhich before is shewed, that they do) and neverthelesse cannot be referred to any other parte thereof then to the second Commandement. Such a place is *Lev. 10. 1.* touching the strange fier of *Nadab* and *Abihu*. Also *Chap. 11.* touching *Swines* flesh, & other vncleane meats. And all places touching *Sacrifices* and *Offerings*, and *Ceremonies*, *Formes of Churches*, and *Priests* of mans ordinance; and a 100. other thinges. All these are forbidden in the second Commandement; and yet are not themselves any *Image* litterally. Therefore it followeth that *Image* or *likenes* in the 2^{d.} Commandement is not the vvhole Generall matter Negative

five, but a particular only: howbeit
such a particular as is intended and put
(by a *Synecdoche*) for the vvhole Nega-
tive matter, vvhich is truly signified vn-
to vs thereby. And to go a step further
according to the 2^d. *Rule* vve must give
this vvhole matter the most generall &
large extent that the text heere or any
vvhether else vwill beare. And yet (ac-
cording to the 3^d. *Rule*) it must be in a spe-
ciall maner appertaining to Religion,
and the service and vvorship of God: it
must not be a matter Civill, or indiffe-
rently vsed in Civill busines. And (ac-
cording to the 4th. *Rule*) it must be seve-
rall & really distinct from every of the
other Commandements, yea from eve-
ry of the rest of the first Table. And la-
stly (according to the 7th. *Rule*) it must
be a Matter Instituted, & not Naturall;
a free and voluntary ordinance of the
Institutor, not any thing of any necessa-
ry vse of it selfe in the exercise of Reli-
gion. Thus novv it is easy to set dovvn,
vvhether is *Synecdochically* heere meant by
Image or *likenes*, and vvhether is the just &
true Generall matter of the 2^d. Com-
man-

The Mat-
ter.

mandement. Namely it is A free & vo- *The De-*
luntary institution, (or matter instituted) *fnition of*
only or specially in the exercise of Gods wor- *Gods In-*
ship, wherein it hath no way any necessary *stituted*
vse of it selfe. This is the generall matter *Vvorship.*
 or full extent of the second Comman-
 dement even in the minde and purpose
 of God himselfe the Author of it. And
 it is likewise the just and full *Definition*
 of Gods Instituted vvorship in gene-
 rall; that is, vvwhether true or false:
 VVhich I desire, that it may be especial-
 ly observed.

Thou shalt not make to thy selfe any Ima-
ge or likenes; These vvords negatively
 doe shew the *Author* condemned, or
 forbidden to have any thing to do in
 the matter of this Commandement.
 That is, heere this second Commande-
 ment forbiddeth and condemneth (as
 a religious *Image*, so) all the vvhole ge-
 nerall matter heere intended and signi-
 fied vvwhich is made by *man* or ordained
 by *man*; I say, all Humane voluntary or-
 dinances or institutions in the exercise
 of Religion vvherein they have no ne-
 cessary vse of them selves, are by this

2.

The Au-
thor.

Commandement simply vnlawfull, as being heere by God himselfe directly forbidden. And also (by the 5th. Rule) heere vve must admit an Affirmative, vvh whereby all ordinances and institutions in Religion are directly commanded and inioyned vnto vs, vvhich are Divine and of Gods ovvne institution.

3. *In heaven above, in earth beneath, or in the waters under the earth. Thou shalt not bowe downe to the, nor worship (or serve) them;* These vvords are an *Amplification* of this 2^d. Commandement, for the better illustrating & inforcing thereof. It consisteth in 2. points. 1st. In a reckoning vp of things vvhich vse to be represented by som likenes: and this is don by rehearsing all the places vvherein these things are & do remaine; viz. the Heaven, the Earth, the VVaters vnder the earth. 2^{dly}. This Amplification consisteth in an other Negative Commandement heere annexed to the former: vvh whereby Almighty God directly forbiddeth the affection of the minde & gestures of the body thereon depen-

depending, vvhich commonly & vsu-
ally, yea in a maner necessarily do fol-
low the practises of men making to the
selves *Images* in religious vse; that is, to
bowe to them; and to vvorship them
relatively. But note, that heere is an o-
ther *Synecdoche* also; that is, by naming
one kinde, even the grossest, and that
vvhich vvas most vsually given in the
vvorld to religious *Images* and *likenesses*,
(to vvit this *Relative* bowing dovne
to, and vvorshipping of them) he the-
rein forbiddeth all approbation, liking,
or reverence though never so small
shewed tovvard any institutions & in-
ventions of men vvhatsoever, in the
exercise of Religion; yea all vvords ei-
ther of tounge or pen tending to defend
or excuse such Humane institutions in
Gods service. Even as he had before (to
imply his forbidding of the Generall
Negative matter) given a particular in-
stance of *Images* and *likenesses*, vvhich
vvas both the grossest breach of this
Commandement, and vvas most com-
monly knovven in the vvorld; so heere
correspondently he giveth a particular

D ;

instan-

instance of religious Reverence vnlawfull, even the grossest & most commonly knowen likewise; to condemne thereby all reverence and approbation given to mens inventions in the exercise of Gods vvorship vvhatsoever. And againe, by the contrary Affirmative all due reverence *Relative* is heere commanded, for all Gods Institutions, and ordinances. Thus far touching the vvords of the text.

2. Nowv heere for more plaine and full expounding of this Commandement, lett vs adde & further observe that this *Generall* matter (or proper Subject) of the 2^d. Commandement is cleerer and more distinctly scene, by noting the severall sorts or *species* thereof. This Generall matter, or *Genus* of the second Commandement consisteth partly in points of doctrine and opinions vvholly *Inward*, & partly in thinges vvwhich are *Outward*.

Inward points of doctrine or opinions instituted in Religion *Affirmatively*, are suche as these: *viz.* to hould that vve have a *Priest*, *Prophet*, and *King* for our Media-

Mediator and Saviour, & that by Faith in him (as he performeth these his 3. offices vnto vs) vve are iustified & shalbe saved. *Negatively*, that vve have no free will, nor *universall grace*, and that there is no *purgatory* &c. Nowv of the *outward* thinges; And first I vwill beginne in these vvith the *Negative* parte.

Outward thinges vvwhich are freely instituted, or outvvard meere voluntary ordināces only or specially in religion, are many and diverse. But they may all very vvell and fitly be comprehended vnder the 4. Heades. 1. a Visible or Ministeriall Church. 2. a Church Ministry. 3. Religious actions. 4. Religious Ceremonies. Nowv all these being instituted or ordained by men, & not by God either expressly or by necessary consequence from his holy vvord, are certain & vndeniable *species* or distinct parts *Negatively* of the forerehearsed *Genus* of the 2^d. Commandement. Touching the first; a Visible or Ministeriall Church is a spirituall body politike, howvbeit every spiritual body politike or Visible Church, vvwhich for the nature, for-

re, forme, & kind thereof is not instituted by God but by men, the same cannot possibly be in such respect a true church yea it cannot be but a manifest & open breach of the 2^d. Commandement. So that there ought to be very cleere and plaine prooffe in Gods vvord to vvarrant every Visible Church, if the members thereof desire to have confort to their ovvne soules : because this is even the first and vvaightiest matter in Religion that can concerne vs; *viz.* to be assured that vve are in a true Visible & Ministeriall Church of Christ: for out of a true Visible Church ordinarily there is no salvation. And by a true Visible Church (and not othervvise ordinarily) vve com to learne the vvay of life. Therefore above all things it is necessary, that every Christian do rightly discern of the diverse kinds of outward ordinañces in this behalfe, chiefly of Visible Churches ; and vvithall to vnderstand vvwhich kind or forme thereof is the true Visible Church of Christ, or Kingdom of heaven vpon earth, vvwhich is the only vvay, and in it
the

the only truth ordinarily leading vs to
eternall life heereafter. For the true Vi-
sible Church of Christ is but only one
(questionles) in nature, forme, & con-
stitutiō. VVhich that we may the more
easily finde out, vve ought to remem-
ber, that in all Gods vvord (that is in
all the olde and nev्व Testament) there
never vvas, nor is, any more then only
tyvo kindes of a lawfull Visible & Mi-
nisteriall Church. The first is a Catho-
like or vniversall Church, the second a
particular ordinary Congregation only.
A Nationall, Provinciall, or Diocesane
Visible Church is not heard of in any
parte of Gods vvord vvhatsoever; na-
mely since the time of the vvord vvrit-
ten. For touching the Visible Church
of the Ievves before Christs Ascension,
it vvas after a sorte Catholik, as in *Mo-
ses* and the *Prophets*, and especially in
the *Acts* 2. 8. 9. 10. 11. vve do reade; &
that indeed vvas instituted of God hee-
retofore: but it served only for the time
and state of the Ievves & for their vvor-
ship, being nov्व (as concerning Chri-
stians) vtterly ceased and changed by
Christ

Christ him selfe and his Apostles into another forme and another kinde of spirituall body politike: that is to saye, into the second kinde before named, even into a particnlar ordinary Congregation, vvhich in number are many & distinct, hovysoever in nature they are all one and thesame. And of these yve reade every vvhere in the nev्व Testament, as being divine institutions by the speciall indeavor & Ministry of the Apostles. So that out of doubt, this kinde of a Visible Church is nov्व vnder the Gospell only lavvfull for vs. If the other, that is, the Catholike forme of a Visible Church do remaine still as instituted of God for vs Christians also, as it vvas for the Ievves, then I say, verily vve must and ought to be all members of the Catholik Church vvvhich is eminent and Visible in the Governors thereof at *Rome*. For other Catholike Visible Church Christian beside the *Romane*, there never was any in al the vvorld; nor any other Kind of Visible Church of ordinary state instituted by God (besides those 2. aforesayd) is not possible
to be

to be found in Gods vvord, vvhereof
only the latter remaineth novv for vs.
And vvhatsoever kinde or forme of a
Visible Church is instituted or ordained
by men, the same is contained manife-
& stly in the Negative parte of the second
Commandement; that is to say, it is
simply vnlavvfull and by God himsel-
fe heere forbidden vnto vs, as is before
shewed.

Secondly every Church Ministry **2.**
made and devised by the pollicy of men
and not instituted of God, is against this
2^d. Commandement. Suche are *Popes,*
Cardinalls, Archbishops, Diocesan Bishops,
Priests, Chancellers, Archdeacons, Officials,
&c. Thus did *Ieroboam* set vp 2. distinct
Provinciall Churches and High Priests
in the Kingdom of Israell, separat from
the Church and High Priest of *Ierusa-*
lem. The one of these vvvas at *Dan*; the
other vvvas at *Bethell.* These vvvere a de-
vise of his ovvne, and that vvith much
pollicie. Yet they vvvere plainly against
this 2^d. Commandement of the first
Table; and so a great sinne committed
by that king against God, vvhereby
he

1. King.
12. 27.
29, 31.
2. Chron.
11. 15.
Amos. 7.
10.

he caused also the vvhole land to sinne
hainously.

3. Thirdly every religious Action devi-
sed by men is against the second Com-
mandement. Such is *Sacrificing*, & *pray-*
ing for the dead, *Auricular confession*, *doing*
of penance, *False making of Ministers*, *false*
Excommunication, that is after the in-
vention and pollicy of men, &c.

4. Fovverthly, every religious Cere-
mony of mens institution is contrary
to this Commandement: such is the
vse of *Images* in the exercise of Reli-
gion, *Oile*, *lights*, *milke*, *salt*, also the sig-
ne of the *Crosse*, the *Surplice*, the *Cope*,
Kneeling in the act of receaving, eating,
& drinking at the Lords Table &c.

● b. Heere som vvill object, that these
things vvith vs in question, *viz.* the
Surplice, *Cope*, *Crosse* in Baptisme, *Knee-*
ling in the act of receaving at the Lords
Table, *Diocesan & Provinciall Visible*
Churches, *Bishops*, and *Government*, are
Circumstances, and Accidents in Gods
Service or VVorship. And herefore
not to be reckoned in the 2^d. Com-
mandement.

I ans.

Answer; This cannot be so. *Circumstances* they are not. For before vve plainly shew'd all *Circumstances* to be *Time, Place, Persons, &c.* vvith the Particulars heereto belonging. VVhich are sometime necessary, sometime contrary to such or such actions, even in themselves, & by their ovvne nature & state. And stand not on the meere and simple vvill of the institutor, as the controverted matters among vs do. VVherefore these (as I said) are not *Circumstances*. Neither are they *Accidents*, because they are tyed to Divine vvorship and spirituall affayres vvith vs, and made proper to them, as *Accidents* (in the objecters sence) cā not be said to be. Indeed these are Substantiall matters in Divine Service or VVorship; in asmuch as they com vnder the *Definition* of Gods VVorship in generall, set dovne before.

Ans.

It is not the intent of the State in England that these should be held as substantiall Matters in Religion, or as parts of Divine VVorship. But the cleane contrary: that is, to be things

Obj.

as

E

in

In themselves meerly indifferent. And therefore such they are, and ought to be esteemed.

Ans. I Answer; The consequence of this Argument is most idle and vaine; *The State (say they) intendeth these things to be of themselves indifferent in the exercise of Religion. Therefore they are indifferent. They appoint them not (neither do they esteeme the) to be parts of Divine Worship, nor any substantiall matters in Religion. Therefore they are not; viz. as they be v-*sed vvith vs. This reason is like, as if one of the old Patriarchs should conclude for^a Polygamie, thus. VVe esteeme Polygamie not vnlavvfull. Therefore it is not vnlavvfull, as vve vse it. Or as if a Lutheran should reason thus in defense of Images in their Temples. VVith vs the vse of Images in our Temples is not esteemed to be any part of religious vvorship, nor against the 2^d. Commandement. Therefore the vse of Images in Temples vvith them, is so indeed. Or, as if a Papist should reason thus; VVe esteeme som sinnes to be of themselves Veniall and not Mortall. Therefore

^a The ha-
ving of
many
vvives
as ones.

efore in their Church som finnes of
themselves are indeed not Mortall.
These reasons every one easily perceaveth
to be most fond, and false. For nevertheles
the Patriarks Polygamie vvas in them
vnlavvfull; the vse of Images in the
Lutherans Temples is against the
2^d. Commandement; and all finnes of
Papists vvhatssoever are mortall. VVhe-
refore our Adversaries reason likevvise
in their cause is very frivolous & false;
vvhovvould persvade men that there-
fore their externall Church Ordinan-
ces are no part of religious vvorship,
nor against the second Commande-
ment, because they esteeme them not
(nor appoint them) to be so. It is not
the saying, nor the intent of the vsers
of these or of any other things, but the
proper Nature of them that makes the
to be, as they are. Every thing is to be
held to be according as by it selfe it is, &
as the true Nature of it is, and not as
men vvill say it is. They deale vvith vs
heerein not vnlke to that deceitfull
friend in the *Prov. 26. 18. 19. As he that
faineth himselfe mad casteth firebrands, ar-*

*vowes, and mortall things. So dealeth the
deceitfull man with his friend; and saith,
Am I not in sport? These say, they are our
friends & brethren; but they compell vs
to defile our soules vvith sinfull & per-
nicious things; still telling vs that they
esteeme thesame indifferent. And hee-
rein they are highly displeased vvith vs,
for that vve do not take these mortall
things to be indifferent, vvhen they say
they are, & appoint that they should be
so thought to be. The grosse iniquitie
of vvhich their dealing, the vvhole
vvorld, if they knevv it, vvould con-
demne.*

*vve can
not but so
boldly the.*

But vve vvill heere adde a vvord or
tvvo, to shew these forerehearsed mat-
ters vvith vs in controversie, indeed
not to be indifferent, but very parts of
Religious vvors hip, though of false re-
ligion and of false vvors hip. I meane
heere of the *Instituted* vvors hip of God,
vvhich is the very matter of the second
Commandement. And first this is ma-
nifest by the *Definition* of this Divine
VVors hip; *Gods Instituted wor ship is a
meere voluntary Ordinance only or specially
in the*

in the exercise of religion, wherein it hath
no way any necessary use of it selfe. Now
these controverted things are such. There-
fore these controverted things are
the Instituted vvorship of God. The
Major is the Definition, vvhich cannot
be gainsaid by the Adversaries. The
Minor is cleere in it selfe. Secondly
thus; VVhatsoever primarily concer-
neth the soule, and is only an Ecclesia-
sticall duty, & is appropriated to the ex-
ercise of Gods speciall VVorship, & is
not in the 1st. 3^d. nor 4th. Comman-
dement, the same is in the 2^d Comman-
dement. These controverted things are
such. Therefore they are in 2^d. Com-
mandement. The Major heere is evi-
dent in it selfe. The Minor is most cer-
tain also; because all such things are
questionles in the 1. Table. Most doubt
is touching the 3^d. Commandement.
Hovvbeit, no duties *only* Ecclesiasticall
& *appropriated* to the exercise of Gods
speciall vvorship are in the 3^d. Com-
mandement. For the matter of the 3^d.
Commandement (comly and conve-
nient behaviour in such things vvhich

*Above
observed.*

2.

are any vway of God) is comon to Ci-
vill affaires indifferently, & is not only
in Ecclesiasticall vse. Therefore the fo-
rercheard matters novv vvith vs in
controversie are not in the 3^d. Com-
mandement, but (as I said) in the 2^d.
So that it remayneth that the conse-
quence of this their argument is most
false; viz. that our matters in contro-
versy are no substantiall matters of reli-
gion, nor parts of Gods vvorship, nor
of the second Commandement; becau-
se the State in England intendeth them
& professeth them to be not so. More-
over the *State* it selfe by their appoin-
ting and commanding these Ordinan-
ces vnto vs, doth make them novv Ne-
cessary. So that indeed they are not
novv vnto vs Indifferent, neither can
be. Howbeit this is absurd and con-
tradictory, that vnto our vse novv they
should be both Necessary & Indifferent
also. Nay, if these things vv ere of them-
selves Indifferent, it is sure very sinfull
in vs to accept them as Necessary,
as the State novv by their ordinance
hath made them to be vnto vs. For
first,

first, this is to change the Nature of things, and to transforme Gods creature for our vwill sake only, or at least to take vpon vs to do so. V Which is Gods allmighty pouwer alone. So that heerein vve arrogat to our selues, vve know not vvhat. Againe Gods vvord is directly against this practise in vs. As vvherethe Apostle (speaking of himselfe) giveth vs an example, saying; *I will not be brought vnder the power of any thing.* 1. Cor. 6. 12. He meaneth of any Indifferent thing. V Which yet a man must be brought vnder, vvhen he receaveth Indifferent things as Necessary by any Humane authoritie vvhatsoever. Againe, *Though I be free from all men, yet &c.* 1. Cor. 9. 19. And, *Ye are bought with a price, be not the Servants of men.* 1. Cor. 7. 24. Novv he that receaveth things indifferent in themselves as necessary by mens precept, is not free from all men, he is the servant of men, even in an act of Religion. Therefore so to do, is contrary to Gods vvord. And hither also maketh that generall Rule; *Stand fast in the libertie where vvith*

Christ hath made you free. Gal. 5. 1. That is, not only refuse Ievvishe Ceremonies by men made necessary, but also vvhatsoever thing of it selfe indifferent (namely in religion) being by mens precept made necessary. As all these controverted matters are, even by our Adversaries open profession. Moreover if it be sinne to receave these things, vvhat is it to injoyne & impose them?

Novv consider vve the *Antecedent* of the said Argument. Is it indeed the intent and profession of the State in England that these things vvith vs in controversy should not be esteemed as materiall parts of Divine Service or vvorship? I knowv most of them severally vvill say so, for an evasion vvhen they are pressed vvith the vnreasonableness of this thing. Howvbeit that maketh not the truth to be so indeed. The intent and meaning of the state, is that vvwhich the publike Lawv by them maintayned doth expressly set dovvn. In this vve can not faile of the States intent. Novv vvhat saith that, vvwhich standeth for *Law* in this point? The publike *Liturgie*, or *Booke* of common

Prayer is so. And that proveth my Assertion, thus. Whatsoever is a materiall part of the Liturgie in England, that is a materiall part of Divine worship there. But these things are Materiall parts of the Liturgie in Englād. Therefore they are Materiall parts of Divine vvorship there. The Major is evident, because the Liturgie is the vvhole course of Divine Service or outvvard worship. So that every part of the Liturgie, is a part of Divine Service or vvorship. The Minor is plaine, by viewvng the Booke of common prayer established by Lawv in England, at least as the Governors do take it. Againe for our purpose vve reason thus. VVhatsoever is intended by that *Booke* to have speciall signification in the exercise of Divine vvorship, that is intended by the State to be a part of Divine Outvvard vvorship. The Ceremonies in controversie are intended by that ^b *Booke* to have speciall signification in the exercise of Divine vvorship. Therefore these Ceremonies are intended by the State to be parts of Divine Outvvard vvorship.

E 3

Thus 3.

^b In the
preface
touching
Ceremo-
nies.
And Mr.
Hook lib.

Thus vve see the former objections are frivolous, and of no vvorth. VVherefore it remaineth certain & sure; that the forenamed matters vvith vs in controversy (*viz. Diocesan and Provincial Churches, Bishops, & Government; the Surplice, Cope, Crosse in Baptisme, & Kneeling &c.*) are substantiall points of Religion, and of Gods vvorship, & are contained properly in the 2^d. Commandement, & namely in the Negative part thereof. Thus far therefore of the *Negative* part of the 2^d. Commandement.

Novv those severall kinds of *outward* institutions in Religion vvhich are contained in the *Affirmative* parte, are to be observed. And they are namely all those 4. kinds before specified of outward institutions in Religion (*viz.*) vvhich are ordained of God. First touching a Visible or Ministeriall Church; Christ in the Nevv Testament hath instituted, and the Apostles have constituted a particular ordinary Congregation of Christians to be an intire Visible Church, and none other but such a society only. *Mat. 18. 17. Act, 6. 2.*

&

on 13. 22. 25. *Act.* 14. 26. & 23. and 1.
he *Cor.* 14. 23. & 5. 4. *Act.* 20. 28. *Gal.* 1.
ha 2. & 21. *Rev.* 1. 11. & 2. *Cor.* 8. 1. *Rom.*
on 16. 4. & 16. So that this outvvard forme
iall and constitution only is Christian, and
he lawfull now.

Secondly, all Offices and Ministeries
in the Church vvhich are found in the
scripture as instituted by God, are in the
affirmative parte of this 2^d. Comman-
dement. VVhich are of 2. sorts: either
temporary; or perpetuall and ordinary.

The temporary vvere *Apostles*, *Pro-
phets*, *Euangelists*; vvhich are Ministeries
generall and vnlimited, immediatly
called of Christ, & infallible in doctri-
ne. Howbeit since the first planting of
the Churches, these by the hand of God
him selfe have ceased and are gone, as
having attained the end and fullfilled
that vse for vvhich they vvere given.
Neither are vve by any meanes to pre-
sume that vve have any of them, or to
looke for them now. But alwaies
now the ordinary ministeries viz. *Pa-
stors*, *Teachers*, *Elders*, and *Deacons* to
particular Congregations, are to remai-

ne

2.

Eph. 4.

11. 12.

1. Tim.

5. 17. &

3. 8.

ne both as only lawfull, necessary, and sufficient for vs.

3.

Thirdly, all religious Actions instituted in the Scripture, and commended vnto vs and practised by the Saints, are in this *Affirmative* also. Such are these; *Ioyning by willing consent* into a visible Church, the Churches like *consent* in making of Ministers, *Excommunicating* impenitent offenders vvithin, *Keeping forth* of the malicious & vvtractable vvithout, *preaching, reading, hearing* of the Scriptures, *Administring* and *receaving* of Sacraments, Prayer in Christs name, &c.

4.

Fourthly all religious Signes & Ceremonies in Scripture likevvise commended vnto vs, are in this *Affirmative*. As *Baptisme*, and the *Lords Table*, vvith all their proper appurtenances: as in Baptisme, *Dipping*; at the Lords Table, the *breaking, geving, receaving, eating* of the sacred bread, the *powring forth* of the sacred vvine, ^a *Sitting* in the eating and drinking togeather at the holy table. Also *imposition of hands* (vvhere it is meete) by the deputy or deputies of the Church &c. Every

Luc.
22. 27. 31

Every one, and all of these vvhether
inward or *outward*, Divine or Humane
ordinances, are parts of this 2^d. Com-
mandement, & are very parts of Gods
speciall vvorship instituted, true, or
false: they are all matters of doctrine,
matters of Faith, matters of substance
in religion, yea matters of salvation, &
necessary more or lesse either to be
vsed or refused.

Novv last of all, it vvill make to the
cleering of the 2^d. Commandement
not a little to set dovvn certain places
of Scripture both of the old & nev्व Te-
stament, vvvhich depend on the second
Commandement, and are proper ex-
positions of the same.

Places of Scripture both of the Old and
New Testament, which depend on the
second Commandement, and are pro-
per expositions thereof.

First, these are Generall expositions
thereof.

Generall
places.

Hearken, O Israëll, to the ordinances Deut. 4.
and the lawes which I teach you; ye 1, 2.
shall put nothing to the worde which I com-
mand

mand you, neither shall ye take any thing
therefrom.

Mat. 32. What soever I command you, take heede
you do it; thou shalt put nothing thereto, nor
take ought therefrom.

Psa. 19. The Law of the Lord is perfect.

7. I hate vaine inventions: but thy Law do
Psa. 119. I love.

113.
Nom. 15 Seeke not after your owne harte, nor after
39. your owne eyes, after which you go a whorig.

Isa. 30. 21 This is the way, walke ye in it; turne not
to the right hand nor to the left.

Ioh. 4. When the Messias is com, he shall teach
25. vs all things.

14. 6. I am the way, the truth, & the life.

16. 13. The holy Ghost shall lead you (the Apo-
stles) into all truth.

Gal. 1. 8. If any shall teach you otherwise, or besides
9. that which you have receaved, lett him be
accursed.

3. 15. No man addeth any thing to a mans te-
stament; that is to say, much lesse may
any adde to Gods Testament.

Rom. 16 I beseech you bretheren, marke them dili-
17, 18. gētly which cause schisms & offenses besides
the doctrine which you have learned, & a-
voide them. For they that are such, serue not
the Lord Iesus, but their owne bellies; &c.

Secondly, these places are particular exp-
ositions of the second Commandement *Particu-
lar places,*
expressing certain particulars (beside *Ima-
ges*) therein vnderstood and contained.
And so all these places do hang on the se-
cond Commandement; some of which
are *Negative*, some *Affirmative*.

Negative places.

N Adab & Abihu the sonnes of Aaron *Leu. 18.*
tooke either of them his censor & put *1.*
fyre therein, & put incense therupon, &
offered strange fyre before the Lord, which
he had not commanded them.

When Aaron saw that (viz. the goulden *Exod. 32.*
Calfe) he made an Aulter before it & pro- *5.*
claymed saying; To morrow shall be a holy
day of the Lord Iehovah.

And Gideon made an Ephod & put it in *Iudg. 8.*
Ophrah his City, & all Israell went a who- *27.*
ring there after it, which was the destru-
ction of Gideon and his howse.

Likevvise *Iudg. 17. 5. 12. 13. & 1.*
King. 12. 27. 28. 31. 32. 33. & 2. Chron.
33. 17. Ezech. 43. 8. and Math. 15. 2. 9.
13. Ioh. 4. 20. Act. 15. 1. Rom. 10. 3. Gal.
5. 1. 2. Col. 2. 20. 21. 22. 23. Act. 17. 25.
& 1. Tim. 4. 3. Act. 17. 23. 29. & 14. 16.
Act. 10. 25. Rev. 22. 8. 9.

Affir.

Affirmative places.

Deu. 17.
8. 9. 10.
11.

IF there arise a matter too hard for thee in Iudgment, betweene bloud & bloud, betweene plea & plea, betweene plague & plague, in the matters of controversy within thy gates, then shalt thou arise and go up vnto the place which the Lord thy God shall choose. And thou shalt come vnto the Priests of the Levites (and vnto the Iudge that shall be in those dayes) and aske, & they shall shew thee the sentence of Iudgment. And thou shalt do according to that thing, which they of that place (which the Lord hath chosen) shew thee according to the Law, &c. That ye may put difference, betweene the holy and the unholy, and betweene the cleane and uncleane; and that ye may teach the children of Israell all the statutes, which the Lord hath commanded them by the hand of Moses.

2. Chro.
19. 8. 10.

Moreover in Ierusalem did Iehosaphat set of the Levites & of the Priests & of the chiefe of the families of Israell, for the Iudgment & cause of the Lord, &c. And in every cause that shall come to you of your brethren that dwell in their Cities, betweene bloud and

& bloud, betweene law & precept, statutes
 and iudgments, ye shall iudge them & ad-
 monish them, that they trespasse not against
 the Lord, &c. And behold, Amarias the
 Priest shall be the chiefe over you in all mat-
 ters of the Lord (& Zebadiah a ruler of
 the house of Iudah shall be over all the
 Kinges matters) and the Levites shall be
 officers before you. Likewise Deu. 12. 5.
 6. 7. Ioh. 4. 20. Deu. 14. 17. Gen. 49. 7.
 Isa. 8. 20. Mal. 2. 7. Leu. 17. 4. 5. 7.
 Exo. 28. 1. 2. Num. 1. 49. 50. Leu. 8. 2.
 &c. Gen. 17. 10. 11. Exo. 12. 3. &c. Leu.
 1. & 2. & 3. & 4. &c. 2. Chron. 29. 25.

1. Cor. 1. 2. To the Church of God which
 is at Corinthus. & 14. 23. When the who-
 le Church is com togeather into one pla-
 ce. And 11. 20. When ye com togea-
 ther into one plade. Gal. 1. 2. & 21. Mat.
 18. 15. 16. 17. & 1. Cor. 5. 4. 13. Act.
 14. 23. Mar. 13. 34. Mat. 16. 18. 19. &
 22. 2. 3. &c. Luk. 1. 33. & 1. Cor. 12. 5.
 Mat. 6. 33. Isa. 11. 4. Heb. 5. 4. & 3. 2,
 3. &c. Mat. 28. 18. 19. 20. & 26. 26. 27.
 Heb. 6. 1. 2. & 1. Tim. 2. 1. 2. and vers.
 5. 6. 7. 8. Rom. 3. 28. and chap. 4.
 5.

These places of Scripture besides many other such like (in the old & new Testament) are very good, cleere, and certain expositions of the second Commandement, vvh whereby vve may easily knowv the true and right vnderstanding thereof. Namely out of these places vve may see vvh what speciall institutions or ordinances, touching the exercise of religion have bin in the second Commandement from time to time both forbidden & commanded. For vnto the 2^d. Commandement all these places have their proper and true relation, and on it as on their foundation & Head they all depend. VVhich speciall institutions in them mentioned, either in the Negative or Affirmative sense, if vve shall but compare vwith the like vvhich are or may be in these our times, vve shall forthvwith vnderstand and as it vvere see vwith our eyes the vvhole purpose & true meaning of this 2^d. Commandement. VVhich being vell vnderstood, vvill make an end in a maner of all, or of the greatest controversies in Religion, vvhich
are in

re in the Christian vworld at this day.
In a vvord, this one thing will be mani-
fest and out of doubt, that the Generall
matter intended by God in the second
Commandement, is the very same and
none other then that, vvhich before in
this treatise I have observed and set
dovvne; viz. *An institution in the exer-
cise of Religion which hath therein no way
any necessary vse of it selfe.* This only mat-
ter if vve do approve and agree vnto,
(vvhich considering the forealleaged
reasons and grounds, of necessity vve
must agree vnto) it is sufficient for
this our vvhole purpose.

And thus much touching the just &
full Exposition of the 2^d. Commande-
ment.

F I N I S.